1: Tessmann--51 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 51. Fang Women Bringing Firewood from the Plantations.

season. /Fig. 49 appears here in the original text./ Once the bush is entirely cleared (with the exception of the shade trees), a few days are allowed to elapse until the sun has dried the wood. Then fire is set to it, and the farm is "burned," a dɪ̀ge dɪ́. At the end of the dry season one can see columns of rising smoke throughout the land, and on walking expeditions one often has the dubious pleasure of having to pass such a burning farm. A great number of birds of prey, especially the parasite kite, circle around the new farm, heedless of the heat, in order to catch every crawling thing that flees from the fire. As soon as the rainy season comes, the clearing of the farm comes to an end, and now "the food is laid." The men move the charred and unburned remains of the trees /Fig. 50 appears here in the original text/ /87/ to one side or heap them up on the farm itself as boundary markers (see Plate 7). The women remove the smaller branches, and it is the women who from this time on dominate the picture, sowing or planting the vegetables, pulling out the weeds which during the rainy season soon become rank, and taking in the harvest. All these, incidentally, are lighter

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tasks, and from this division of labor it is apparent – this will be pursued further later on – that the work which requires the greater effort is allotted to the men, while the easier work is left to the women. Since by the very nature of the matter the harder work lasts for a shorter period of time, the impression easily arises that the women have to perform considerably more work than the men, but this is not the case, and it is probable that the distribution of work is not much different from that in Germany, say. It is just that the type of work is different. To be sure, upon seeing the large, fully packed baskets which the women bring in daily from the fields (Fig. 51), the uninitiated observer might easily get such an erroneous impression, but the carrying of such disproportionately heavy burdens, which makes the women's bodies so deformed, is partly their own fault. One is reminded of the Low German proverb: "De Fule drägt sich dohl un de Flitige löpt sich dohl /the lazy one carries himself to death, and the industrious one runs himself to death/. The woman likes to rest in the afternoon, and many of them even have quite an aversion for work. Incidentally, this is a further reason for the frequent periods of food shortage (mentioned in the third section /not translated/), which at times develop into real famines. /88/

The most important staple food plants of the Pangwe are the following seven:

Southern Region (Fang)	Northern Region (Jaunde)
1. Cassava (manioc)	1. Cassava (manioc)
2. Plantain	2. Groundnut
3. Groundnut	3. Plantain
4. Ngon	4. Maize
5. Maize	5. Ngon
6. Taro	6. Taro
7. Yams	7. Yams

It should be understood that the plants are listed here in the order of their importance as food plants, in other words, as "food" in the household, and not according to the extent of field work involved in their cultivation which would completely reverse the

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Fig. 86. Basket Traps.

224 fenced-in area is not unknown to the Fang and is supposed to have been practiced more frequently in former times when the region was more abundant in these pachyderms.

The distribution of meat from the animals caught on the drives is regulated. If a huntsman, for instance, kills a wild animal in such a way that it dies on the spot, /138/ /Fig. 86 appears here in the original text/ he must give the meat of one forefoot to the first of his companions who appears on the scene. On the other hand, if the animal runs on, the first comer can lay claim to the entire forefoot, the second to the shoulder pieces (abɨ́) (1) of one

1. From the stem bɨ́, "to divide"; these pieces are usually divided first because the animal falls down to the ground (which, after all, is also common property) with its shoulders first.

side, the third to the outside of the shank (ebó/n). Finally, the one who carries off the animal can claim the neck bones with some flesh (ebɔ́ɔ́) (2).

[48]

2. For he also carries the animal around his neck (placed over his shoulders): abɔ́ɔ́ge, bɔ̌ɔ̌ = to carry.

224 672 482 In view of the excitable and stormy character of the Pangwe, it is no wonder that many of them on such a hunting expedition, where the coveted, delectable tit (tit, "flesh" and "game") jumps

Fig. 133. Mbum Woman from Ahouangi (Tsaadon Family).

ends are entwined like two tendrils (nkí'b I, Fig. 136, a), or fine brass wire wound around itself (Fig. 136, b). They also wear bands braided from Oncocalamus and thick rings made of ivory or elephant bones (ekǫ̃m e ɛ̀ɛ́k) or an imitation made from the wood of the Alstonia (ekĩik) called ɛ̀ɛ́[k] ekĩik, "elephant" (that is, ivory from the Alstonia). All three varieties are especially worn by chiefs. Among the Jaunde there are attractively worked, thin arm hoops made of ivory.

Finger rings (Fig. 137) are made of ivory (a), horn (1)

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1. Of the black-rumped duikerbok, Cephalophus callipygus Pets. (mvín IV).

(b) blackened in raffia palm oil, and brass. Of the latter there are spirals (c-d), simple thin rings whose ends are slightly entwined (e), bands, and thicker, often slightly ornamented hoops (f).

By and large, leg ornaments are similar to those for the arm; here too, shorter brass spirals worn above the knee are the most frequent. Women also wear them just below the knee and, again, they alone wear longer ones which extend from the middle of the calf down to the ankle. In addition, both sexes wear massive or hollow brass rings as well as the peculiar, finely decorated brass feet covers (ebɛ̀t, ngɔ̀'b IV). /186/

283 elements of the same kind, and these are braided together into a pigtail (helmet caps and helmet hairdos; see also device of the Mwele for hanging pots, Fig. 164). /Fig. 165 appears here in the original text./

(2) Carrying bands and braided mats.

[482] The carrying bands are braided from Triumfetta bast strips (two under, two over). The braided mats are made from leaf strips of the screw pine Pandanus (awú'ba, kŭbuga; contracted form, akŭ̆ă) which intertwine like a chessboard. Mats are found only in the [285 459] southern border region and are probably imported. There is a boat-like satchel for the novices of the Jaunde moon cult (see Section 11 /Ed., this section in Vol. II is not translated/), which is braided like the mats and made of the same material.

(3) Drying boards and boxes.

283 The floors of the drying boards are made by braiding raffia 285 stalk strips (four under, three over). The bottoms and parts of the 416 side walls of the boxes are made from braided palm bands (three under, three over). /214/

(4) Storage baskets.

285 The storage basket (angŭn Jaunde, angunda Mwele) is a 251 transitional form between the box and the basket insofar as its 415 basic material is raffia pith boards (Fig. 165) placed next to each other and held together by stalk strips of Sarcophrynium tied around them. The storage baskets are used in the house for storing food-stuffs, such as groundnuts, ears of corn, and so forth.

(5) Baskets.

285 Basketwork is done either with one material or with a combina-415 tion of two different materials. The former is the case with the following.

1. Women's hanging baskets (nkŭn I). Unlike most other baskets, these are also manufactured by women. They are made from strips of the stalk bark of Sarcophrynium velutinum K. Sch. (stalk, ndĕn, ndĕnăn IV). They display considerable variation, both in size and pattern (Fig. 166). /Fig. 166 appears here in the original text. /

2. Carrying baskets (nkŏ̆ĕ́ I), which are used only once, are woven in wide meshes from stalks of the Sarcophrynium by men and women whenever their regular baskets are not available or not available in sufficient numbers, or if they want to spare the baskets. Thus, they would use the carrying baskets, for instance, in

Fig. 166. Women's Hanging Baskets.

order to transport the bloody flesh of a freshly killed elephant into the village and for similar purposes.

3. Baskets for the oil press and for carrying earth (ekŭt, ekŭt-azŭ̆ĭ́ = oil press basket, ekŭt-coĕ = earth baskets). The first is used to squeeze out oil from the pulp of the fruit (azŭ̆ĭ́) of the oil palm or raffia palm; the second, to remove the earth that is dug out when pits (ebo) are made. Both baskets are braided from Ancistrophyllum acutiflorum Becc. (nkŭne) (1).

1. I once saw a knife sheath woven entirely from bush rope (Oncocalamus). Figure 167.

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5. Bands, a substitute for bush rope.
6. Scraping sticks for cassava.

The related Ancistrophyllum opacum M. et W. (egbwɛ̃ɛ̃) supplies tension ropes for drumheads, net hoops, and snares.

/216/ a substitute, Calamus deerratus Mann et Wendl. (edɛ̃ɛ̃ʌ) (1).

1. This is also used for flutes (ndɛ̃ɛ̃ʌ I) and sticks for scraping cassava (akɛ̃-edɛ̃ɛ̃ʌ).

is used for some kinds of baskets (women's large carrying baskets and men's small carrying baskets).

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The following kinds of baskets are made with various types of weaving.

[462]

1. Covered basket of the Jaunde (afɔ̃ɔ) made chiefly by women. Braiding strand of palm band, braiding strips of Pandanus leaf strips, braided like a checkerboard (one over, one under).

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2. Large carrying baskets for permanent use (nkɔ̃ɔ̃' I, nkɔɛ̃' I Fang), in which the women /Fig. 167 appears here in the original text/ carry home wood and produce. Braiding strand of

[D4]

Ancistrophyllum (nkɛ̃ne), more rarely of Calamus deerratus, braiding strips of Oncocalamus (nlɔ̃ɔ̃).

3. Small carrying baskets (okɔ̃kɔ̃ɔ̃', "small carrying basket," and engɛ̃'ne). Figure 168, made of the same material as the previous ones, only smaller, frequently with a more finely braided edge whose active part may consist not only of bands but also of strings. Usually, moreover, the main braiding strand is replaced for a short distance in the middle of the basket by a blackened one, called ekɛ̃ɛ̃a nlɛ̃it (b). These baskets are considered especially elegant; the woman takes them with her on journeys and packs food in them. In the house, raffia aprons and other objects are kept in them, and in the fields they are used to hold groundnuts and other things. /Fig. 168 appears here in the original text./

4. Men's carrying baskets (ebɛ̃ɛ̃da). Figure 169. In the case of these baskets, the braiding strand is made either of Calamus or

Fig. 169. Men's Small Basket with Decorations of Hide and Strings of Beads.

Ancistrophyllum. In the latter case, I found them strengthened from the outside by little sticks of the same material braided in diagonally. 285 415 492

5. Rattle baskets (ngŏk). /217/ These appear in two forms: the first and larger one consists of the same material as the carrying basket, the second and smaller one has the same reinforcing sticks in its wall as the previous baskets and a piece of calabash shell for the bottom (concerning their use, see Section 20 /Ed., this section in Vol. II is not translated/ and the illustration there). 285 415

(6) Basketwork bowls of the Mwele (ekkɔ).

For these (Fig. 170), there are likewise active braiding strips and one passive /Fig. 169 appears here in the original text/ braiding strand wound in a spiral, as in the true baskets of the second series. In contrast to the latter, however, the spiral begins in the middle of the bottom and thus forms the bottom and the wall, and it is held together by braiding strips woven in at right angles. These bowls, which perhaps are the result of northern influence (Hauma /Hauna/?), are used by the Mwele to store maize meal and as plates for finer foods. [77 251]

411 439 The chief weapon of the Pangwe today is the flintlock musket. Until the middle of the previous century it was found in our region only in quite isolated instances. Imported since the 1860's and 1870's in ever-increasing numbers by the many newly-founded coastal trading posts, the flintlock musket was a marketable and profitable commercial commodity which since then has so flooded the land that for each Pangwe, at least for each Ntum and Fang, one can reckon three, four, or even five rifles, of which, however, a fraction is unusable. Since 1906 the German government and since 1909 also the French and Spanish governments have prohibited the import of powder, and as a result there has been a noticeable scarcity, especially in the north. Among other things, it has had the effect of putting an end to the great amount of superfluous shooting during festivities, etc., in the Cameroons and adjoining Spanish territory. The small amount of powder which still finds its way from south to north by way of barter is kept in hiding for later occasions.

411 [413] The charge of the rifle consists of small pieces of iron which -- like the powder -- are usually carried around in small containers fastened to the belt or the shoulder bag (mfɔ̀k) (Fig. 78). Frequently, the latter itself serves to hold the ammunition, that is, the pieces of iron which the Pangwe calls by the same name as the spears, akɔ̀k. The containers (Fig. 77) are little pouches made of hide (a), flasks (only for ammunition) attractively decorated with brass (b) and (c), little flasks covered with monitor lizard skin (d-g), calabashes (h), the round fruit of a tree (akɔ, aŋun) (i, k), raffia fruit (l), a cacao fruit (m), or other fruit (n-p).

[60] With the importation of powder cut off, the rifles are useless, and it may be that in this way the throwing spear, which formerly was the true long-range weapon of the Pangwe, /Fig. 77 appears on p. 244/ /245/ will again occupy a place of honor, especially since it has never been entirely out of use. To be sure, the spears manufactured today are not as large as those of olden times. They [411] are used more as walking sticks of superior quality or as an ornamental weapon taken along on a journey -- usually people carry two or three with them -- and the natives scarcely know how to use them for actual battle. Only the Jaunde though continued

[Text continues on page 94]

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Fig. 118. Fang People at a Wrestling Match in Alén (Essauong Family). Left, before the selection; right, wrestling.

To the right one can see two combatants wrestling. Each grip, even hooking one's foot behind that of the opponent, and every feint designed to bring down the opponent by any possible method of surprise is considered wholly admissible. /319/

The victory is determined when one of the opponents touches the ground with both shoulders. If he merely falls on one side and the other combatant does not immediately succeed in pressing his shoulders to the ground, the round is regarded as undecided (verb. a kí nǎn). In doubtful cases the judges, who, armed with sticks, circle around the pair during the match, determine the victor.

The victor (ngbō, III. from a gbō, = to throw) is hoisted onto the
[292] shoulders of members of his kin group (a bō(g)e matěnǎ) and carried off amidst singing and hooting. Usually members of different kin groups or at least of different villages fight one another, doubtless a relic from former times when wrestling was a more serious means of combat.

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

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FANG WOMAN.

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FANG DUETTO.

[p. 666(c)]

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

head-winners and some are strong and muscular, while many more are weak and worn out from ceaseless toil.

The Fang make good carriers, and will do a splendid day's journey even in the wet season with load forest trails, if not overloaded. A carrier's load should never exceed 25 kilogrammes; and 20 would pay better on a long journey. The first day out with a caravan the men usually drag along slowly, until their loads settle well down in the *bingi* and fit their backs. The *bingi* is a very ingenious contrivance for carrying a load in; it is usually made from a forest vine with a plaited head strap. To hurry carriers the first day is a bad mistake; poorly adjusted loads chafe and cause sore backs, and before night the whole caravan is tired out and sulky. It is a wise traveller in Africa as elsewhere who knows how to save his men.

A very noticeable fact among the Fang is the scarcity of old men. I attribute this largely to the ravages of syphilis; the most terrible disease that has done so much towards the degeneration of numerous coast tribes, and which is already playing fearful havoc among the Fang. Indolent, untrustworthy and warlike, they are nevertheless a most companionable people. The slightest piece of drollery or a joke immediately causes laughter. It has been my privilege to visit many foreign lands including China, Japan and Korea, yet never in my life have I met such an absolutely good-natured, fun-loving people as the Fang.

The men are not fond of work. They frequently ask me for something to do to "earn a cloth." If I tell them to cut fence poles or good clean bark in the forest, they decline. A male Fang's idea of work is to sit in the *Abong* (palaver house) and make fish lines by rolling pineapple fibre along the upper portion of his thigh, or to manufacture *Abé* (roof thatch). At these occupations he can converse with all comers, hear the news and take his part in talking a palaver. They are a revengeful people and will keep up a palaver over a woman for many years. If they do not succeed in shooting a man during a palaver they do not hesitate to fire at and kill a woman; while captives held as hostages are often treated with great cruelty.

The women regard virtue very lightly. Before marriage a girl can do nearly as she pleases. It is absolutely safe to state that it would be almost impossible to find a maiden in a Fang village over sixteen years of age. Adultery is common, and one of the chief causes of "women palavers." Women rank first in value as goods for trade, next in value are guns, then guns and cloth. The greed for goods has a strong hold on the people. They learn quickly but have very little originality. They have no cleanse rites. Their habits are very dirty; they will wash in a small pool of water and, while bathing, fill the gourds or imported jugs with the water in which they are washing and use it for domestic purposes. In many other ways they are absolutely filthy, and descend to the level of brute creation. They are not over-burdened with modesty, both sexes frequently bathe together in a perfectly nude condition. A male Fang passes a large percentage of his time in